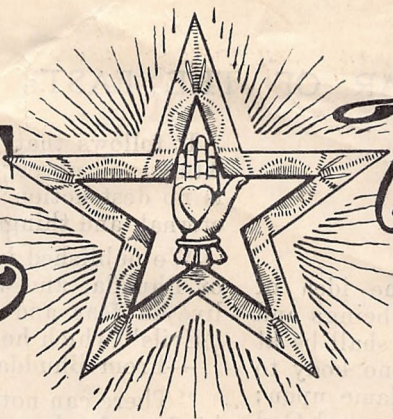


# STAR OF THE EAST



A Journal issued monthly for liberal thought, the help of self and others  
by the practice of concentration of mind ; in Unity with the Universal Soul.

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## Love and Fear of God.

In spite of that the race has been taught to worship God for the last 1900 years they do not know Him to-day, and are constantly asking, "Who is He, and where is He?" We pray, we sing, and we try hard to believe that we are heard, and yet we ask with every little trouble, "Where is God, and who is He that my prayers are not answered?"

The truth is that we have never known Him, nor at any time truly believed that we were heard, and in this way we have been like sheep without a shepherd. We say that "we trust in the Lord, and that we live in Him, and that He does protect us from everything which might harm us," but in reality we are filled with fear of such, and of so, and we think every little thing has the power to harm us.

We cannot see that where there is fear there is darkness and disloyalty to God, for it shows that we do not trust Him, and we also deny that He is absolute good.

Oh, how much we are talking, but how little we truly practice. We make ourselves living contradictions by holding ourselves in ignorance of things as they truly are.

The Bible, as well as every other sacred book, tells us "that we are the children of God, made after His image; that we are part of Him in all things, that we are the manifestation of the Divine soul which is Himself, and that all things which are, are pure and good," if we gave heed long enough to investigate we should find this to be so; and yet, although we say that we love God, and recognise to a degree, that we are immortals, we are filled with fear, and in consequences thereof we stay in the same darkness from year to year, and we fear all kinds of things, sickness, death, poverty, etc., knowing that the Universe is filled with all that we need for a happy life, if we but took advantage of it.

We say we love God better than anything else, but instead of loving Him we fear Him, and the fear takes away the love we once had for Him. As Christians, we pray to God, and sing His praise, but we worry meanwhile what we shall do for eating and drinking, and we bargain with poverty all the time. We are disgracing the God image within

us until our features become extorted by the worry which we indulge in all the time.

I have never heard of so much fear as I have heard in the past few years, and it is on the increase. Every denomination I have come in contact with is possessed of fear. The Christians, they fear that God will not forgive the sins of the race, but that it shall be destroyed by God "in His wrath." The Theosophists, they fear they will be overtaken by "Elementals," and the Christian Science believers, they fear the "Evil thoughts (mortal mind) of others; and the Spiritualists, they fear that they might be led astray by Evil spirits, etc., and the world at large fear that it will not get enough to eat and drink, that it will die in poverty, and, therefore, we see that everywhere humanity is becoming weaker and weaker as a result of fear, until the power of God within is hidden to its vision. If we allowed our soul to speak to our senses, we should soon cease all this, and rise in our strength, and direct our eyes towards the great fountain-head within, which is the power of God; and we should be stronger in the spirit by each day. How can there be anything to fear where God is always present? Things are His making, as well as man, and all things are good, what can harm us? How can there be Evil where God is? Can you not see how childish it is to fear for things which has no power? Can you not see that it is to waste time to live in the senses which is but the covering of the power back of them? We know that love drives out fear, and, when we fear all the time, can you not see then that we have no love, but delve in the lower instead of living in God, and such means to remain in darkness.

If you are a Theosophist, what good is Theosophy to you if it cannot teach you to live in the soul, and abandon living in weakness and fear? What good is Christian Science if it cannot teach its believers to branch out and live in the fulness of God's power, instead of narrow themselves down to one creed, why not shake off all fear and demonstrate that there is power in this lovely teaching by living above fear all the time? Why living in the senses and pay attention to what the outer mind tells us? Ah, beloved, "Perfect love casteth out all fear," and if we have not perfect love, we had better close our books, and retire within ourselves, and come in contact with God there, and remain in His power until we have learned that there is nothing in life to be afraid of.

Turn your back to things around you, live in the fullness and beauty of the Divine within, and you shall cease to have fear, and all will be love.



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### Freedom of the Soul.

By Swami Vivekananda.

"When humanity have given up the idea of throwing the responsibility upon other beings and things ceasing its living in darkness, it shall be at its highest and best. When we have no body to grope towards, no one to lay all our blame upon; when we have neither the 'Devil or a personal God to lay our shortcomings upon, then we shall see the race at its highest. When we truly recognise that I am responsible for my fate, I am the bringer of power or weakness to myself, I am the pure and Blessed one. When we understand to reject all thoughts to the contrary, when all fear of death or other things like it are gone, when we see no creeds, nor casts, friends, or foes, then we can say I am the blissful one, I am the blissful one, I am the ever-existent—Knowledge—Bliss absolute; I am not bound by anything but truly free; I am not under the dominion of vice, virtue, or misery, but free absolutely free, because I need not hang on to anything, but I live in God, the perfected freedom.

This, says the Vedanta, is the prayer the race should have, and the faith which it should live in all the time, and there would be no fear for one or the other, there would be no stillness in our progress, but a constant going onward to clearer and clearer understanding of the power of God in us. Oh, humanity, you shall be held by fear until you leave it behind you and live in the full light of the Oneness of all things, when this once becomes clear to you you will then say "I am free, I am free."

Man must learn that all is a unit, a oneness, it is ignorance to say that the sun and moon part, or that the atom parts from atom, or that soul part from soul, all is a unit, and all live in that unit.

God vibrates more quickly than mind, when He moves all things moves, He is movable, and immovable, He is near and far, He is inside and outside of everything, He is the reality, the Center, penetrating everything, Pure, Formless, Bodyless, Stainless, the Knower, the Great Poet, the Self-existent, He gives to everyone what he deserves. Those who worship the world, thinking of its existence, are groping in darkness, and those who live their whole lives in this world and never finds anything better or higher, are groping in still greater darkness. Know God and be free."

### From the Bhagavad-Gita.

"At no time is 'Atman' (the eternal self) born, nor doeth it die, having been in the past, it cannot be that it is not going to be in the future. It is birthless, eternal, constant, and ancient; it is never destroyed, though the body be destroyed, Page 49, verse 20th."

The commentaries says, "For reasons set forth we see, that the body alone experience such as births, and deaths, but to the Atman there is no change, because of its eternal self. what happens to the body does not affect the soul, because it is eternally the same Atman which pervades all bodies soul is unborn, and in consequence thereof it is eternal and constant.

It follows that though body may pass away, the Atman can never perish." This shows us that there is no destruction; what should we fear? Man is eternal, and things are eternal, all goes on forever."

We published in our last issue the ten Commands of Bhudda, and we can readily see that when we live in fear and other weaknesses we live in the "Evils" which he teaches us not to live in.

—From Bhudda.

"There can not be love where there is fear of any kind, and where there is not love there can be nothing but waste and decay.

"Happy is he who has overcome all fear, as it leads to selfishness, and happy is he who has obtained peace; happy is he who has found the truth." The truth is noble and sweet; the truth is strong, and can deliver you from all Evil." "There is no Savior except the truth." "Have confidence in the truth, although you may not be able to comprehend it fully, as you may suppose its sweetness to be bitter, and you might shrink from it at first; do not forget that truth is truth, just the same. "The truth is best as it is, no one can alter it, nor can it be improved upon; have faith in the truth, and live in it."

"Errors leads astray; Illusions begets miseries, as they intoxicate like strong drinks; but they soon fade away, and leave you sick and disgusted. "The outer self is a fever; it is a transient vision and a dream, but the truth is wholesome; truth is sublime, truth is everlasting. There is no immortality, except in truth, as truth alone abideth for ever."

When man is rooted in the truth, there will be no fear.

### To Our Temple Students.

Dearly Beloved,—

Do you realize that the time is hastening upon you when you will see that all the strife for what belong to the body is for nought, and shall only be for the moment? Have you learned this in your sittings for unfoldment? Can you see clearer than before the value of perfect surrender to the Divine? And are you aware that the call is going out for workers who are unselfishly seeking the good of others but not of self? If so, you have experienced the power of the truth, and you know then that there is nothing real except the truth. Fear not for to-morrow, but have perfect faith in the truth, and greater things will for sure come to you than before.

There is no greater hindrance for understanding than to live in the troubles for to-morrow; and no matter what you receive you cannot experience it until you yourself have lived up to the commands of the living God, to be handled like the potter handles clay, for there is no happiness in troubling for to-morrow.

We gave you in our last issue the ten commands of Bhudda, and it is of need that we understand that we must live them (not like slaves, in fear of punishment), and we should see to it that we live them in love, and perfect faith, for we can never become anything spiritually until we become freed from fear, and live like little children day by day, and only in that wise we can see the full truth.



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When we meet in the temple (within ourselves in meditation) we should not go in there having such or so in our mind to develop this or that, but surrender unconditionally, knowing that we are in contact with the Divine self, the soul, the "Atman," the everlasting God within us.

So long as you go into meditation for the purpose of external developments, you will never understand the secret of a whole life, but your soul will seek and seek, and will not be able to attract your senses to the internal life before it can be manifested externally.

Go together often, but do so to live in God within, turn your attention away from surroundings, and live wholly in the spirit. "I am in God, and He is in me." Say this to yourself while sitting in silence.

### Lesson in Concentration.

Beloved friends,—You will read the article on fear and love of this issue, and what Swami Vivekananda says on the subject of freedom from fear. What Bhudda says of truth, and you will see that fear is to live in the outer, and it is an illusion which hinders us from reaching the full understanding of ourselves as eternal.

You know that fear of anything or of all things makes us weak, so much so that we become unable to understand anything higher in life, and thousands have lived their lives so that they are at a standstill in unfoldment, and they are retrograding all the time.

I have the experience of the world, of society, of luxury, and of want; and my experience is that when one have all one wish, there is still something wanting all the time, one seek a something which one do not understand, and one have no peace while there is seemingly peace around one. But as soon as the truth of full freedom in the Divine became known to me my life changed, and became happy where there had been nothing but unhappiness before, and I saw a lesson in sorrow where I had seen nothing but poverty before; and things came much easier into my life than they had ever before; for I saw truth in all things, and the outer struggles became smaller and smaller to me.

This will be your experience if you turn your attention towards the eternal and everlasting, instead of holding your mind on what you shall eat and drink to-morrow, as such will hold the mind in confinement and fear. The concentration for the month of August, as well as this month, will be against fear; hold for full faith, in the truth, and hold that you are the truth everlasting; and this will cultivate no fear, and give you love and trust instead, and you will see how much better life will be in every way. For this concentration we will have the 108th Psalm of David. Read this two or three times or more before going into concentration; you will experience great power. We meet between 5 and 7 a.m. each morning.

### Something About Our Work in Sydney.

As I mentioned in our last "Star," we had hard time to attract the attention of the people because of such a strong prejudice against everybody who comes here. One receives no encouragement from other Societies. Our bodies here, but one has to pave one's way patiently until time comes for one to receive a hearing, as as such is bound to come to one who do not become discouraged by the obstacles which meet us in the beginning.

We are the pioneers here as far as the Universal teaching of perfect freedom is concerned, because of us having no particular name or condition attached to our teaching, it being free to every one as a Universal soul. We have attracted quite large bodies of people who come faithfully to listen to what we have to say, and they tell us that "what we have said has helped them more than anything they have heard, because of the simplicity with which it is given, they can understand much better than other things given them through books or otherwise."

As we mentioned before, we have opened a school for the study of the teaching of "VEDANTA" (the Universal teachings of soul freedom), and on Sunday mornings we have very good attendances, and the lessons which we give on those occasions (we are told) "are a very great help" to these who come in the meekness of the spirit to learn.

We have given two lectures to men, and two to ladies only, on the subject of "The Waste of Prana," and we have received letters from some of the men who attended "that it has helped them to understand the responsibilities of life better than they ever knew before."

We have had quite a struggle to "make ends meet" as the collections are very small and far from enough to meet the expenses we are under, and we have been advised to let each one pay sixpence when they attend some of the weekly lectures, and we are getting along in that way a little better than we did. We have a sacred meeting each Thursday, which we do not announce publicly, but keep it as private as we can in order to have as good conditions as we can, and they are always well attended, and we are told that they have helped both spiritually and physically wonderfully."

It seems that as we go on we have better and better attendance, and a greater work is being done than we dared hope for, but truth victors. I lecture six times a week, and become stronger the harder I work, as truth overcomes all obstacles.

We intend to stay here as long as we can in order to help those who are ready on the road to higher understanding, so that they can get along as well as possible when we leave, as here will come others from time to time and help them along. One thing is very hard to make mankind understand at this time, and that is that the trouble it has all the time for eating and drinking, will retard the growth as it holds one away from living a higher life. It has been so hard here, both in the atmosphere and in the people, that I have had to meditate harder than I ever did and turn away from every thought of living in the body, and that has made me as strong I was never before, and I see life in the soul clearer than I ever did, and in the harder conditions I triumph because of my complete surrender in the eternal soul. I recommend this to all who desire to



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become familiar with themselves, not as weak physicals, but as souls, and I am sure that if you give yourselves unconditionally to the Divine guidance you will find that there is full freedom and greater power to overcome than we have ever believed there was.

Here is need of unselfish workers, such as have realised the power of the life within, and if there is anyone in America who would give themselves up to the living power of truth, and come along without thinking of eating and drinking, knowing that that is bound to come from the work, as it is law, you would find the field worked up by us, and the people are ready and glad to listen and accept that which can make them free.

Anybody who is in the work for the money they can make is not wanted in our part of the field, for it is needed that we have cultivated the full trust that we shall have what we need for each day as long as we are on earth, and wherever we go, that we will find to be ready before we get to the places. All Societies work strictly for themselves, and money takes up the larger portion of the consideration, and this is the reason why they do not unfold enough to get out of their narrowness and fear.

Whosoever has got a part of this, come here with your individual spiritual life, not such as "tests and phenomenon," but wisdom and personal freedom, we need you here and we are earnestly praying for higher unfolded workers in this field. Come, not in fear, but in full trust, and let the power of God be manifested through you.

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### Continuation of our Letter to Our Readers.

Sydney has some very beautiful suburbs, and one can take a ferry boat and go to various places which are on the bay, as it has a number of little islands, of which I spoke in my last letter.

The Cathedral (Church of England) is a masterpiece of art, both inside and outside, and here are other buildings which testify to the genius of architecture; the Botanical Gardens is a fairyland of beauty with flower plants and statuary, and one can find there most beautiful material for thought. I have often gone there, and alone I have been able to leave the world around me and immerse into myself and live within as though I had no body.

Here are vast opportunities in this country, but the people have not as yet realised what can be made out of such resources because they are enslaved to pleasures and a too easy life here, and they become dormant as to the responsibilities of life, and in this wise they are losing chances in hope for "golden to-morrows," which never did come without efforts. One thing which will be against this country for some time is the people's hatred against foreigners, and one hears on all sides, "Give us White Australia," and as long as that is the spirit the law of evolution will be delayed and the greatness of the resources which are now unknown will remain unknown.

I do not know that I have been in a place where the people have been more spiritually deficient than they are here because of their absolute "living in style," and for the body alone, and those we have met who have awakened to the life in truth have very little, if any, encouragement among their own, so they have to pave the way for themselves; but these seekers are as genuine as gold among the gravel, they are all very beautiful characters. The climate here is milder than in Melbourne (we are

told), but still it is very unsteady, and people are very much 'under the weather' as soon as it is a little colder. It is wonderful to see what an amount of very large steamers come here; we live near the harbor so we can go and look at them. The German steamers seem to be the most stylish, they generally have music aboard and give a concert on the day of leaving. The steamers for Africa are marvels in size and comfort. For want of more room, I must close this time to give more in next issue.

Lovingly yours,

SISTER AVABAMIA.

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### Question Box.

Q. My dear Sister, I notice that you speak very often of not having trouble for the body; do you mean that we shall not take care of the material?—

Albert.

A. My brother, I do not mean that we shall fold our arms and say that "it will come even if I do nothing," but I mean that we should not make the bread and butter question the greater, but make our higher unfoldment the vital question, and when we truly understand, we shall become more active in the right channel than we have been, and we will see that it is the secondary question of life, as every place we go there is enough for us to eat and clothe ourselves with—if we can be made to see that we should live for the day, and be satisfied with what each day brings.

Q. Do you believe that it is right that the Hindus, like the anarchists in Russia, shall take to bomb-throwing and other outrages?—Questioner.

A. No, brother, and a thousand times no; no unlawfulness is justified by truth, and it cannot be defended by anyone who seeks the truth, but it has two sides, and both must be looked at; I am sure that if everyone in his or her own place lived in accordance with the golden rule there would be no such occurrences. No one has right to take life, and no one has the right to take another man's livelihood for his own benefit, no one has the right to another man's avenues of physical and spiritual unfoldment. And I am sure that the conditions in India must be beyond description, when the peaceful and harmony-loving Hindu takes such measures, seeing that his home, food, and individual rights are taken away from him by the greed of those not born in his shores, trying to get rich of his poverty, trying to live on his life; there can not be anything but violence as long as those frightful conditions are going on. Let the guilty beware for retributions must come, as such is Divine law, but we cannot endorse that the children of sacred India should degrade their country by thirst for blood in the way they are doing. God help and open their eyes and those of the unrighteous doers who hold the reigns of power, as they must answer for their deeds very soon. The Hindus' defence must come in another way, not by bombs.

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### ANNOUNCEMENT.

All mails should be addressed as follows:—J. S. Warner, Manager, Star of the East General Delivery, Sydney, Australia.

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